THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"He who gives pleasure meets with it; kindness is the bond of friendship, and the hook of love; he who sows not, reaps not."—SMILES.

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"TO HIM THAT OVERCOMETH."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in his throne." (Rev. 3: 21.)

I am sure it is the desire of every Latter-day Saint that he be saved and exalted in the celestial kingdom of God. It is beyond the ability of mortal man to describe, even in the faintest manner, the glories of that kingdom. There is situated the throne of God, and there the Father and the Son dwell. There are other kingdoms—the terrestrial and the telestial—which the Father has prepared for His children, and while their glories are likewise indescribable, they are not to be compared to the celestial. They differ from it as the moon and stars differ from the sun. All men will be judged and rewarded according to their works, and each individual will be assigned to the kingdom for which he has fitted himself. Those who have observed celestial laws will inherit the celestial glory; those who have obeyed terrestrial laws will receive a terrestrial glory, and those who have observed telestial laws will receive a telestial reward.

It is the desire of the Lord that we be saved in the highest degree of glory in the celestial kingdom. He has made it possible for us to attain to that exalted position. He has pointed out to us very clearly the way in which to travel in order to reach that glorious place. It is true that it is a narrow way, but it lies in a straight course, and if we follow the directions which the Lord has given us, and do not turn into by and forbidden paths, we will

reach our destination and be crowned with glory and honor and eternal lives.

About an hour ago I saw a number of young men and young women pass by with books under their arms. They were on their way to a university, where they are preparing themselves by education to enter the business world and to make their way successfully through life. In the course of their college training these students encounter many difficult problems. But they know that these problems must be mastered before they can pass a satisfactory examination and rise to the heights which have been attained by those who have, by study and perseverance, mastered the tasks assigned them. It is the same with us. In order to receive a place in the celestial kingdom of God we must fit and prepare ourselves for that kingdom. How are we to do this? By overcoming everything that is evil, and holding fast to everything that is good. This is easier said than done. But it can be done. Others have done it, and what others have done we can do. Enoch and his people undertook this task and accomplished it; they wrestled with the powers of evil and overcame them, and so sanctified themselves before the Lord that He took them and their city unto Himself.

I was very much interested in reading recently the experiences of a celebrated English doctor who had become a cocaine fiend, and who after a heroic struggle and by the exercise of all his will-power and through the assistance of a friend, conquered the destructive habit and became, as it were, a new man. This gentleman had at one time a large general practice in the north of England. His work was of a very arduous nature, with a great number of night calls to more or less difficult cases. It was at this time that he began to indulge in the use of cocaine. In the course of time the effects of the drug were plainly manifest. The gentleman not only lost almost all his will-power, but his health began to break down, his practice was gone, and his friends began to look askance at him.

One day as he sat reflecting upon his condition, he determined that he would make a supreme effort to free himself from the use of a drug which had brought with it such serious consequences. He arose and went to a friend, a former hospital colleague, to whom he explained his situation, and requested him to lend him assistance in trying to overcome the habit. His friend was more than willing. He took great interest in the unfortunate man; he prescribed medicines which helped in great measure to destroy the cravings for the drug; he took him often for brisk walks out into the country; set him to gardening, of which he had at one time been very fond, and in the evenings helped him work on the small model of a patent he had long intended to protect and turn to account.

At the end of three months the change that had come over the

cocaine-user was most remarkable. His health had greatly improved, his will-power was restored, and he was prepared to enter again upon the duties of his profession. Through the instrumentality of his friend he was enabled to take a long sea voyage as surgeon of a ship, and at the termination of the voyage he found himself completely cured.

This was a great victory and we admire the man who achieved it; he is well worthy of praise. He has given the world a lesson; he has shown us what can be accomplished by the exercise of will-power and the assistance of a friend. And just as this man overcame the cocaine habit, so can we overcome our weaknesses. "All things are possible to them that believe." Paul said he could do all things through Christ who strengthened him. So can we. If we manifest to the Lord that we are desirous of overcoming evil, and pray to Him for power to enable us to do so, He will come to our assistance and will give us strength to help in every time of need.

Here are some of the promises He has made to those who overcome: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God"; "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels"; "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name"; "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

These promises are made to us on the condition that we overcome the evil works of darkness, and except we do overcome them we cannot expect to receive the blessings. Let us pray for one another and help each other, that we may come off more than conquerors "through Him who loved us and washed us from our sins in His own blood."—W. A. M.

OUT OF DARKNESS INTO LIGHT.

ONE morning, a few weeks ago, I was riding through the Yorkshire woods on my bicycle. The earth and sky that morning illustrated to me the different stages through which the world has passed from the days of the Savior up till the present time. The day before, the sun had shone forth in splendor, making the world beautiful and bright. But that morning dark clouds floated overhead, obscuring the light of the sun and casting shadows over the earth. What a different aspect everything seemed to have that day! The trees and shrubs and ferns appeared to be as much

affected by the change as myself; it seemed as if the life had gone out of them.

On looking towards the east, I saw that some distance ahead of me the clouds did not hang so heavily. Light was breaking through them, giving to that part of the earth a more pleasing appearance than the spot in which I then was. I rode on towards the light, and when I arrived at the place of which I have spoken I saw, quite a distance ahead, a clear blue sky. The clouds had passed away, the sun was shining brightly, and everything appeared beautiful.

When I reached the latter place I looked back and could still see the heavy, dark clouds lingering in the sky in the west. I have said that the earth and sky that morning illustrated to me the different periods of the world's history from the days of the Messiah up till the present. The glorious day of sunshine of which I first spoke was typical to me of the time when the Sun of Righteousness shed forth His sublime rays of light and truth among the children of men. That was a bright day for the world. Before that time darkness and death held sway in the earth, but when the Son of God came darkness fled and death gave place to immortality. He was the life and the light of the world.

But after the death of the Savior and His apostles clouds of spiritual darkness began to make their appearance. They grew thicker and thicker, until finally the word of the prophet was fulfilled, and "darkness covered the earth, and gross darkness the minds of the people." That period of history is known as "The Dark Ages." It was typified to me by the darkness of which I spoke first.

I said that some distance ahead I could see the faint rays of the sun struggling through the clouds. That brought to my mind the time when men bravely struggled for the little light and truth which God had given to them. It was symbolical to me of the Reformation, and of other important religious events which followed it.

Then again, I said that farther on I saw the sun shining in all his brightness and glory. How beautiful the world seened in that part! Everything in nature seemed to be alive and happy. I too, felt the change. It seemed like a new world to me compared with the dark part in which I had been some time before. This represented to me the time, when, in answer to prayer, the heavens were opened and the glorious light of God was shed again upon earth, when the Father and the Son revealed themselves, when the gospel in all its fulness was restored, and men began to make their way out of darkness into its heavenly light. Before the light of truth the clouds of error and superstition fled, and the hearts of thousands of people where made to rejoice in the change.

How thankful we should be, my brethren and sisters, that we have been brought out of darkness into light. You who were taught in the churches of the world the commandments of men in-

stead of the gospel of Christ, know what a change has come into your lives since you received the truth and were baptized into the Church of Christ. By the light of the Holy Spirit you have beheld the beauty and truths of the gospel, and your hearts have rejoiced with a fulness of joy. Surely none of you want to go back into darkness again. I sincerely hope not. But having been brought into the light, we must walk as children of the light, and show to our Heavenly Father that we are thankful to Him for bringing us out of darkness into light. We are told in the Scriptures that if we walk in the light as Christ is in the light, we shall have fellowship one with another, and the blood of Jesus Christ, God's Son, will cleanse us from all sin, but if we go back again into darkness we will lose the light of the Holy Spirit, the fellowship of the Saints, and the benefits of the atoning blood of Christ.

There are many who prefer to remain in spiritual darkness. And why? "Because their deeds are evil." "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." We are members of the Church of Christ, a Church which the Lord desires to be the light of the world. Therefore, let us make our light shine before men, that they may see our good works and glorify our Father which is in heaven.—WILLARD E. STODDARD.

IN TESTIMONY OF THE TRUTH.

I FEEL it my duty to bear testimony to the truthfulness of the gospel taught by the Latter-day Saints, and also to the divinity of the mission of the Prophet Joseph Smith. I thank my Heavenly Father for directing His servant, Elder Alonzo J. Gilbert, to my door with glad tidings which have brought peace and joy to my soul. If anyone had told me prior to that time that I would one day be numbered among the Latter-day Saints, or "Mormons," as they are known in the world, I would not have believed him, for I had been led to believe that "Mormonism" was a very corrupt system.

Elder Gilbert gave me some tracts containing the first principles of the gospel. He afterwards had a conversation with me in which he proved to me from the Bible that I had not a true conception of God; that the god in whom I believed (a god without body, parts, or passions) was not the God of the Scriptures. I greatly enjoyed the conversation; the subject was very interesting to me, for, to tell the truth, I had never been able to understand the doctrine of the Trinity as taught by the Church of England, in which church I had been brought up. I was a Sunday School teacher in the English church for over ten years, and it was quite a trial to me to sever my connection with the members of that church with whom I had labored so long. I was also actively engaged in mission work

for over two years, my principle duty being to sing solos at the meetings. Some of those who were once my friends have turned against me and denounced me, while others have tried hard to get me to go back and join their ranks. But that I cannot do, for the Lord has revealed to me that the course I have taken is the right course. At first I was not satisfied with regard to the teaching of the elders concerning baptism—that it is essential to salvation, so I prayed to the Lord about the matter, and He showed me in a dream that baptism is a necessary ordinance to our salvation. Next I wanted to know if Joseph Smith were a true Prophet of God. So I prayed to the Lord again concerning this matter, and He heard and answered my prayers. One night He gave me a dream or vision, and in it I saw the Prophet Joseph healing a sick man. This was a testimony to me that the Prophet was called of God.

I feel grateful to the Lord for sending His servants to my home. Elders Thomas Martin and David J. Sutton have likewise been of great help to me. They have taken delight in teaching me the principles of the everlasting gospel, and I have learned many precious truths from them. I have proved them to be men of God, true, virtuous and upright. I can say the same of all the elders I know.

The desire of my heart is that I may be true and faithful to the covenants I have made with the Lord, and that I may be the means of bringing souls to Him. I hope this humble testimony may do good to some one. I pray the blessings of the Lord to be with His people.

Your sister in the gospel,

9 Young Street, Derby. CHARLOTTE ORME.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
  There are souls that are pure and true;
Then give to the world the best you have
  And the best will come back to you.

Give love, and love to your life will flow
  A strength to your utmost need;
Have faith, and a score of hearts will show
  Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
  And honor will honor meet;
And a smile that is sweet will surely find
  A smile that is just as sweet.

Give pity and sorrow to those who mourn;
  You will gather, in flowers again,
The scattered seeds from your thoughts outbourne,
  Though the sowing seemed but vain.

For life is the mirror of king and slave,
  'Tis just what we are and do.
Then give to the world the best you have
  And the best will come back to you.

MADELINE S. BRIDGES.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1908.

Conferences.	Conference Presidents.	Branches.	Missionaries.				Local Priesthood.					Members.	Total Officers and Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Emigrated.		Excom'unicated.	Died	Strangers' Houses Visited.		Gospel Conversations	Tracts Distributed.	Books Distributed.	Meetings Held.
			Apostles	H. Priests	Seventies.	Elders	Ladies	H. Priests	Elders.	Priests.	Teachers.	Deacons.						Over 8 years old.	Under 8 years old.			In Tracting.	By Invitation.				
Birmingham	L. H. Durrant	10		1	14	16			9	17	9	22	584	641	75	716	144	38	7	6	6	159680	4825	37602	419720	8319	1551
Bristol	Chas. G. Jarman	8		1	9	15			28	15	6	14	337	400	74	474	50	18			1	78119	2520	47183	408747	16787	662
Grimsby ...	W. E. Stoddard	4		2	3	10			5	11	9	10	220	255	54	309	61	12		1	4	35309	3723	18017	231162	5591	864
Irish	T. J. Bennett	2		3	5	15			13	3	2	4	132	154	44	198	33	7			3	67318	1773	14592	258599	11828	461
Leeds	J. A. Rockwood	10		2	6	20			17	17	13	36	685	768	82	850	123	40		1	13	49449	5039	24032	602016	10762	1296
Liverpool ...	E. A. Crockett	14		1	8	23			9	14	12	8	699	742	57	799	218	53	11		6	142023	6142	46653	735325	25612	1829
London	Alvin E. Jordan	17		5	10	29		1	27	19	16	22	673	758	99	857	169	20			2	157754	3402	38337	711538	14928	1428
Manchester	J. C. Larsen, Jr.	8		1	11	11			12	21	8	9	419	469	24	493	72	14			4	57897	2474	21862	484968	9069	1247
Newcastle ...	W. H. Caldwell	10		3	5	18			16	12	18	29	542	617	160	777	109	27	7		8	278628	2450	50091	603129	24100	1869
Norwich ...	John A. Horton	5		3	2	9			12	12		7	207	238	42	280	26	11	3		8	36535	1751	19676	212564	4299	451
Nottingham	J. B. Merrill	12			8	15	1		30	26	29	23	342	450	74	524	103	23	1		2	69867	5217	38846	370005	13501	837
Scottish	J. G. Johnston	6		5	6	16			13	7	11	9	374	414	103	517	68	21	2		7	102500	2037	25088	413374	19376	866
Sheffield ...	Josiah Eardley	3		1	9	12			8	16	5	7	278	314	115	429	58	8	1		1	73192	2154	14370	349830	4530	519
L'pool Office			1		1	2	1																				
	Total	109	1	28	97	211	2	1	199	190	138	200	5492	6220	1003	7223	1234	292	32	8	65	1308271	43507	396349	5800977	168702	13880

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 21, 1909.

IMPORTANT MATTERS FOR IMMEDIATE ATTENTION!

THE organizations of the Church outside of Zion or her several Stakes are generally denominated "Conferences," composed of Branches corresponding in some respects to the Wards that make up the Stakes of Zion. Inquiries into the manner of the establishment of these branches of the Church in recent times, discloses the fact that in nearly every instance they have not been really organized at all. The practice in late years appears to have been that when missionaries have been successful in any locality in making a sufficient number of converts to hold regular meetings, and particularly if they obtain a hall or other place for public worship, they are called a branch, and the leading elder there is considered the president.

In most instances, a genealogical record is provided and an attempt made to keep track of the members, the dates of their baptism and confirmation, of their removal, or emigration, or excommunication, as the case may be, and from these branch records a conference record is kept up, from which the conference statistical reports are prepared when required. But there appears to have been no formal or definite organization of many of these branches. They have had a kind of mushroom growth. The members of the Church composing them were not called together, officers were not named and approved, a clerk was not appointed, nor were any of the ceremonies usual in the organization of wards at home in any way attended to. We wish now to call the attention of the conference presidents to this condition of affairs, with a view to establishing these branches on a proper basis.

When a branch is to be organized, all the persons to compose it should be called together at a given date and place, and after the usual opening exercises in our religious services, the president of the conference should explain the object of the gathering, and propose that a branch of the Church of Jesus Christ of Latter-day Saints shall there and then be organized, with such a name as may have been selected and which should be appropriate to the locality, and that it belong to the conference over which he presides. This being voted upon affirmatively, a president should be nomin-

ated and his name presented for the vote of the members of the branch. Under present conditions, this will probably be one of the traveling elders appointed to labor in that part of the conference.

Some suitable person should be chosen and sustained as clerk of the branch. If there are any brethren in the branch suitable to act as deacons, teachers, priests or elders, as the Spirit of the Lord may direct, their names should be presented to the members for their vote. Then their ordination can be attended to. In a number of cases there will probably be no such ordinations of the local priesthood for some time to come. When the branch has grown sufficiently, they can be called, voted upon in a meeting of the saints, and ordained by the proper authority. In case of the removal of the president or the clerk for any cause, a successor should be appointed in a similar way.

The organization of the branch should be recorded in a conference record of meetings and other events, stating the time and place and giving a synopsis of the transaction, with the names of the officers chosen. A branch record should also be kept in which the proceedings at the organization should be the first to be recorded, followed from time to time by minutes of the most important gatherings and doings of the branch. An account of receipts and expenditures by the branch should also be kept. The record of names, births, baptisms, confirmations, and any changes taking place in the status of the members, should be kept in complete form as provided for in books arranged for the purpose, and at the time of the occurrence. Neglect in these particulars occasions much trouble and difficulty. Time passes along rapidly, but memory does not keep pace with it, and so branch records become incomplete, and therefore conference records follow in the same disorder.

When a member moves from one branch to another, whether within the conference or without, or emigrates, or dies, or is excommunicated, the change should be immediately recorded. The blessings of children should also be recorded in that part of the book designated for the purpose, and any changes occurring with those children such as death, baptism, removal or emigration, should be noted without delay. The ordination of persons to the priesthood should also be at once recorded, and any changes concerning them be entered promptly. The branch clerk should report all this to the conference clerk, who should at once make corresponding entries on the conference record.

The president of the branch is required to see that all this is attended to in the season thereof, to watch over all the affairs of the branch, and take care that the saints are visited in their homes by local officers if there are any, acting in the capacity of teachers, according to the revelations of God, if not the traveling elders should attend to it, and they should be directed to visit the house

of each member as instructed in Section XX, Doctrine and Covenants, and make report of the condition of the members at a meeting of the priesthood of the branch, held whenever practicable and as regularly as possible. Where these matters have not been attended to in what are called "branches," steps should be taken at once to carry out this plan of organization. Then let the branch records show distinctly who are members, and let close watchcare be had over them, so that none shall be lost and that their record shall be kept up, as herein indicated.

All members of the Church are required by divine revelation, when moving from one branch to another, to obtain a certificate of membership to present to the branch where they intend to reside, whether it be for a lengthy period or a short season. If they should return to their former place of abode or move to some other place, they can obtain another certificate and join the branch nearest to their new location. This duty should be explained to the understanding of every person claiming to be a member of any branch of the Church. If a member moving away neglects to take this certificate, inquiry should be made at once as to the place where he has gone, and the president of the branch there, or if there is no branch, the president of the conference nearest thereto, should be notified, so that the member can be looked after, identified, and enrolled upon some branch record. When the moving member will not apply for the certificate of removal, it should be sent to the presiding officer in the nearest branch or conference to the place of removal.

Conference presidents should understand that all members who have not been dealt with for transgression, no matter what their standing may be, are entitled to a certificate of membership when they move away. The signer does not certify as to their standing. He simply announces that they are members, and it is only in that bare capacity that he recommends them "to any branch with which they may desire to unite." If any members remove from a branch or conference to another when they are not in good standing, that fact can be disclosed by letter to the conference president under whose jurisdiction they will reside. If action is not taken against a member for transgression, that person is still a member and entitled to a certificate to that effect. If there is a case pending against him or her, that fact should be reported to the president of the conference to which he or she is moving.

Ordinations to the priesthood should be bestowed with great care and circumspection, "according to the gifts and callings of God" unto those individuals and as the Holy Ghost shall inspire. It is not wise to advance inexperienced persons too rapidly. Let them labor in the lesser offices of the Lesser Priesthood until they are prepared for higher callings. "Lay hands suddenly on no man" is good advice in spiritual as in physical affairs. The Priesthood after the Order of Melchisedek is a high and sacred power. It

should not be conferred upon unworthy persons. It exposes them to the powers of evil, and weak or presumptuous men are often tempted to assume the exercise of functions to which they are not appointed.

The office of elder gives power to lay hands upon the baptized believers for the gift of the Holy Ghost, as well as to attend to the ordinances that may be performed under the Lesser Priesthood. It includes, also, authority to ordain other elders, and priests, teachers and deacons, but only when appointed to do so by those who preside. And every elder is in duty bound to be guided and governed in his priesthood and membership by the properly constituted officer, and not to assume the performance of any ordinance or ceremony unless he is appointed so to do by his president. No man, because he is an elder, should assume to dictate, instruct, or over-ride his file leader. It matters not what the learning, experience or superior attainments that elder may have, or think he has, the moment he tries to assume improper authority he becomes weak, his mind is darkened, and he is liable to become a prey to the spirits of evil. On the other hand, no presiding officer should become haughty, or overbearing, over-exacting, or dictatorial, but the very position he occupies should suggest humility and the need of Divine aid in the performance of all his duties, so that while firm in the maintenance of right, he should be kind and considerate and filled with charity for all.

Now, brethren of the ministry, give heed to the instructions herein imparted. Hunt up the lost sheep of the House of Israel, make it a business to trace out every individual whose name appears on the old records. Find out where such persons live, get after them, or send their names to others who can get to them. If persons are found who claim to be members of the Church and their names are not on existing records, examine their claims, and if they make satisfactory statements and furnish convincing evidence, let their names be recorded. If this cannot be done by diligence and perseverance, get them to renew their covenants and have them numbered with the saints, so that they may be under Church supervision.

Put every branch and conference record in proper condition, so that a correct report may be furnished of the numbers of members, and when required, of their status and condition. Let the year 1909 be marked by precision in all things clerical, and by the setting in order of every branch and conference and organization of the priesthood and auxiliary society, so that all things may be placed in complete working order, that the Spirit of life, and light, and truth may be fully diffused throughout the entire mission. And the Lord will show His approval by an increased manifestation and outpouring of His glorious power, and by crowning our labors with that success which all our souls so earnestly desire.

C. W. P.

NOTICE TO RELIEF SOCIETIES.

THE presidents or secretaries of Relief Societies are requested to forward as soon as possible to the undersigned, the names and addresses of new officers, whenever any changes are effected. All moneys received or disbursed by any Relief Society should pass through the hands of the treasurer, or an itemized account thereof should be given to her so that there may be no confusion or loss of particulars. The treasurer cannot make a proper report unless she handles the funds, or is furnished with accounts of funds received and disbursed by others. The treasurer will hand her report to the secretary to be incorporated with the full report to be sent to the undersigned. Attention to this is urgently requested.

ROMANIA B. PENROSE.

STATISTICAL REPORT OF SCANDINAVIAN MISSION.

FOLLOWING is the statistical report of the Scandinavian mission for the year ending December 31st, 1908. President Soren Rasmussen adds: "The elders have worked hard and faithfully, and I feel pretty well satisfied with what has been accomplished. The prospect in every conference is most excellent. I believe a good harvest of souls will yet be gathered from this mission. You will notice in the report a falling off in the distribution of books. The reason for this is that the present laws of Norway prohibit the selling of books by missionaries. This law was not in force last year."

Conferences.	Branches.	Missionaries from Zion.	Local Priesthood.	Members.	Children.	Total Souls.	Baptized.	Emigrated		Excommunicated.	Died.	Gospel Conversations.	Tracts.	Books.	Meetings.	Strangers' Houses Visited.
								Over 8.	Under 8.							
Aarhus	5	27	51	257	142	450	28	33	6	1	4	14845	129576	4181	1285	82000
Aalborg.....	5	22	31	219	86	336	37	4		1	2	10355	109693	4763	855	69435
Copenhagen	7	26	59	435	110	604	93	29	1		6	11040	237271	6135	1058	192691
Bergen	5	23	24	175	82	281	44	10			4	6706	82938	8646	653	56189
Christiania	11	29	99	646	205	950	73	39	3	1	19	18859	132576	10331	3141	109052
Trondhjem	5	16	11	104	21	136	8	4		5	6	3123	55266	6094	517	19429
Totals.....	38	143	275	1836	646	2757	283	119	10	8	41	64928	747320	40150	7509	528796

A VOICE FROM THE MOUNTAINS.

To the saints in Liverpool and elsewhere:

Dear brethren and sisters,

I have been in the Church of Jesus Christ of Latter-day Saints a little over a year and a half, and at the end of that time I say, as I have often said, "Thank God I am a 'Mormon.'" I am also thankful that I am in Zion, with my wife and children, surrounded by thousands of my brethren and sisters, who believe in the same gospel as myself. I have had my testimony strengthened very much when I have attended meetings here and heard old folks stand up and testify that they were acquainted with the Prophet Joseph Smith, and that they knew him to be a man of God, a true and faithful prophet. One of the finest meetings I have ever attended was held in this city (Provo) a short time ago, when fully six thousand voices united in singing that inspiring hymn, "Praise to the man who communed with Jehovah." Each one seemed to sing with all his heart and soul, and tears came into my eyes as I thought of you, my brethren and sisters, meeting in your little rooms to worship God, and of the struggles and trials you have. I feel stronger in the faith every day I live and see the actions of the people here. How united they are, and what strong testimonies they have concerning the truthfulness of the gospel and of the divine mission of Joseph Smith. What a difference there is between the members of this Church and those of other denominations. The faith of the saints is certain, for it is founded on knowledge; in other churches doubt and uncertainty prevail. I received a lot of anti-"Mormon" literature from England a short time ago, and it almost made me sick when I read it and thought of how thousands of English people allow themselves to be deceived by such monstrous and absurd stories. I suppose the reason of this is because the majority of people prefer darkness to light, error to truth. I wish to say that the laws are as strict here as they are in Liverpool. There are many thousands of people in Utah who do not belong to the "Mormon" Church. Tens of thousands of "Mormons" and Gentiles live here together in peace and happiness. There are many religious denominations here besides the Latter-day Saints. I advise you, my brethren and sisters and friends, to take no notice of the wild stories that are circulated about Utah and the "Mormons." In almost every case, writers and lecturers use the "Mormons" for the purpose of making money. Abusing the "Mormons" has been a very profitable business with many preachers and writers. There live here the finest people I have ever met and as good as any man could wish to associate with. They live their religion, do their duty, and are exceedingly kind to strangers who come into their midst. They welcomed us and helped us in many ways. I shall never forget the first twenty-four hours I spent in Zion. One brother brought us over a sack of flour

and two dozen eggs, as he thought we might need some assistance. He would not allow us to even thank him for them; said it is the duty of the saints to help one another. This is the spirit that pervades Zion. I am now an elder in the Church, and my sole desire is to proclain the gospel to the world and to try to bring souls to Christ. I have just performed a five weeks' mission, visiting among the saints here, and I felt as the elders feel in the mission field. I felt the Spirit of the Lord guiding me in my visits, and I had glorious times with the people. I repeat that I am thankful to the Lord that I am in this land, where we can rear our children in the ways of righteousness, where they will not see drunken men rolling in the streets nor listen to foul language, nor live in crowded cities. We have not been in Utah a year, and yet our home is nicely furnished, and we enjoy many other blessings, among them good health. I know that "Mormonism" is true; I know this because God revealed the truth of it to me in answer to earnest prayer. He will give a testimony to every one who will ask Him in faith, believing that he will receive. If there is any one in England who would like to ask me any questions with respect to Utah and the "Mormons" I shall be pleased to answer them. May the Lord bless you, my brethren and sisters. May we hold fast to the faith and endure to the end is my prayer for us all in the name of Jesus Christ.

Your brother in the gospel,

316 East Center Street, JOHN CUMMARD.
Provo, Utah.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Victoria Baths, Nottingham, January 13th, 1909. Addresses explaining the importance of baptism were delivered by Elders Edward Lublin, David C. Watson, and Sister Emily I. Orme, after which Mr. H. E. Bertrand, a local Wesleyan preacher, received the ordinance of baptism at the hands of Elder Lafayette Orme.

Releases and Departures.—The following missionaries were honorably released and sailed for home to-day per s.s. *Haverford*: From Great Britain—Mark H. Preece, Lafayette Orme, Emily I. Orme, James H. Platt. From Switzerland and Germany—Paul E. B. Hammer, Marion R. Stevens, Christian Schwendiman, Max B. Rothe, William N. Hunsaker, Walter F. Corbett, Thomas F. Kirkham. From the Netherlands—James A. Hooper, John A. Butterworth. From Scandinavia—James B. Christiansen. From Sweden—Armond F. Rundquist, Brigham Monson, Carl G. Carlson. With the company were forty-two emigrants, in charge of Elder James H. Platt, Elders John A. Butterworth and Armond F. Rundquist being his assistants.

District Meetings.—In the afternoon and evening of the 17th inst. two very interesting and profitable district meetings were held in the Pioneer Assembly Room, Rochdale (Manchester conference). President Charles W. Penrose, Conference President J. C. Larsen, Jr., and thirteen traveling elders were in attendance. There were fully two hundred saints and investigators present at the evening service. President Penrose was in excellent condition, and delivered enlightening and impressive discourses on the great and mighty work which the Lord has commenced in these latter days. President Larsen and Elder Manwaring also spoke with much freedom and spirit. The music, both vocal and instrumental, was well rendered. The services were greatly appreciated by all who attended. At the close of the afternoon meeting a representative of the *Rochdale Times* interviewed President Penrose and asked him many questions concerning the belief of the saints. He was very courteous, and was treated in a similar manner.

"Mormon" Elders Invited to Lecture.—It is very gratifying to see the change in the feelings and sentiments of many people in this country towards the Latter-day Saints. One of the elders who labored as a missionary in Great Britain a number of years ago, and who recently came back to work for another season in this part of the Lord's vineyard, reports a marked difference in the disposition of the people. He has been treated with civility and has been invited into many homes. These improvements have been brought about by the softening influence of the Spirit of God, which the Father has bestowed upon His children, and also by the wisdom and kindly bearing manifested by the elders towards those among whom they have labored. In a letter which we received a few days ago from President W. H. Caldwell, of the Newcastle conference, we learn that the Society of Friends at Darlington recently invited two of our missionaries to speak at one of its services. President Caldwell says: "Through an invitation extended to Elders Gillett and Grant, I had the pleasure on Sunday, January 10th, of speaking to a very appreciative audience in the Elmtree Mission at Darlington. The subject assigned me was: 'Restoration Predicted,' or an explanation of the second chapter of Daniel, which the chairman read at the opening of the service. The Spirit of the Lord was poured out upon us. The chapter was explained to the satisfaction of those present. At the close of the meeting Elder Gillett and I had the pleasure of shaking hands with about forty newly-made friends, and after promising to accept another invitation in the near future, we left, rejoicing in the opportunity that had come to us, believing, that much good will result, for which we give praise and honor to Him who overrules things for our good and the onward progress of His mighty cause."

IN GOD WE TRUST.

Thou who for ages past, within Thy hand,
Mighty and great,
Hast held the life and welfare of our land,
Thy great estate,
Upon Thy throne where Thou dost rule,—our King,
Holy and just,
Hear Thou the pledge that we Thy people bring:
In God we trust.

From dawn of spring till end of winter night,
Thy love we see;
Sced-time and harvest, fruit and blossom bright,
All sent by Thee.
For grain would wither, fields lie brown and bare,
The sickle rust,
Without Thy sun, Thy rain, and all Thy care,
For which we trust.

Thy marvels and Thy mercies without end
Have worked a spell
Too great for human hearts to comprehend,
Or lips to tell;
So while we work for Thee with songs of peace
Or just sword-thrust,
Still shall our courage and our faith increase,
And still we trust.

Thou Who, by thine immortal power and care,
All things can do—
Hear this our proclamation and our prayer,
And keep us true,
Beneath the rainbow, or the storm cloud gray,
Let come what must,
For life, for death, and for Eternal Day,
In God we trust.

EDITH SANFORD TILLOTSON.

DIED.

DREAPER.—At Leytonstone (Stratford branch London conference), December 9th, 1908, Mary Ann Dreaper, aged 64 years. Sister Dreaper was born August 22nd 1844, at Highworth, Gloucestershire, was baptized into the Church of Jesus Christ of Latter-day Saints July 28th, 1907, by Elder Lawrence C. Blood.

CONTENTS:

"To Him That Overcometh" ... 33
Out of Darkness into Light 35
In Testimony of the Truth 37
Poetry: Life's Mirror 38
Statistical Report of the British Mission 39
Editorial: Important Matters for Immediate Attention! 40
Notice to Relief Societies 44
Statistical Report of the Scandinavian Mission 44
A Voice from the Mountains ... 45
From the Mission Field 46
Poetry: In God we Trust 48

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